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THE SOURCES OF INFORMATION AS TO THE PREHISTORIC CONDITION OF AMERICA.

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There are three ways of ascertaining the condition of society in the prehistoric period. The first is by tradition, the second by physical geography, and the third by archæology, or the relics and "remains of lost empires."

These three sources of knowledge are before us to furnish their description of the prehistoric times in America.

There are, however, some stages of society which tradition does not reach, and for these we either have to find a substitute to the first source of evidence or depend altogether on the others.

This is so in Europe and the older continents. There, there are certain ages of human existence of which no story remains; nothing but the land which was inhabited and the relics or ruins which lie buried deep in the soil or covered with the sands of the desert.

Civilizations have existed and passed away of which there is no tradition, nothing but the record of silent monuments. The site of Troy was occupied by a people preceding the Trojan, but even Homer knew not of this buried city, and no song celebrates its hidden wonders. Egypt, too, had a glory which departed, and the only record left was that contained in the monuments which have survived the "wreck of empires and the tooth of time." Nineveh and Babylon and the Chaldean Empire have left great heaps of ruins and many rude monuments; but around many of these silent ruins not even a myth lingers to echo the story of their departed greatness.

So in America, there are races which have passed away, leaving no record behind them, and the earliest period of human existence is here veiled in impenetrable obscurity. Not even the fragment of a tradition has floated down to us. We know that these races existed, for we have seen their foot-prints, but not an echo of their voice lingers; no fragments of their story are discovered. Their skeletons lie mouldering in nameless graves, and all the witness which we have is the speechless, grinning skull or the silent earth-mounds in which they lie buried. Their works, with the rude architecture which they practiced; their relics, with the traces of their art and handicraft upon them; or occasionally an emblem or symbol inscribed on some vase

or vessel, or built into some great earth-mound; these are all that they have left behind, but no record attends them. Their hieroglyphics, if found, are obscure, and no key is left for their interpretation.

There is, however, one method of approach to these obscure ages which may be substituted for this missing link of knowledge; a method which has been practiced in reference to the early cultus of the European nations. It is that of analogy, the analogy of history. To illustrate: The Etruscans of Europe have furnished difficult problems. They were once almost an unknown people. Their ethnic connection has been disputed. It is still a question whether they were Pelasgian or Tyrhenian, Aryan or Turanian; whether their cultus came from the North and was a development of the savage races of the mountains, or from the South, transported from Asia or the East. History does not inform us. Their rude Cyclopean architecture, the traces of art, which reached so high a stage of development among them, and the rude inscriptions occasionally discovered, are still objects of wonder.

But the Etruscans are not now an unknown people. They have been studied until a fair degree of knowledge of them has been attained. How have we learned about the Etruscans? By the analogy of history. Men have reasoned from the known to the unknown. Their forms of architecture, their specimens of art, and the fragments of inscriptions, many and varied images, have been examined, and through known Aryan symbols upon them, or by the traces of Pelasgian divinities, or by the analogy of later languages, and with the aid of later history, they have come to be understood, and now the Etruscans are regarded as almost as well known as an historic people.

But there are many prehistoric races in America which are like the Etruscans. There may not be the same halo about them as there has been about that ancient people, nor is there any classic glory connected with their memories, yet there is the same separation of the later and the earlier races, the same dark obscurity hangs over their early state, the same wonder is awakened by their rude architecture and mysterious inscriptions, and the same admiration is felt for their beautiful specimens of handicraft.

The evidence of a higher culture among them is also found, and the traces of an elaborate and complicated religion, as well as the occasional inscriptions, which indicate possibly a familiarity with letters even, all serve to make these prehistoric people as worthy of investigation as ever were the Etruscans of Europe. It has, indeed, been maintained that there are striking resemblances between some of these American races, especially those

in Peru, to the Etruscans, and the affinities and the peculiarities of the Turanian race, to which both are supposed to have belonged, have been studied on this account with more thoughtful consideration.

But if we are to ascertain anything about these earlier people it will also be by the analogy of history. We are reminded that the history of nearly every land has been divided, as was that of Greece, into three great periods, the Mythical, the Heroic and the Historic. These almost always follow one another. In Egypt, in China, in Japan, as well as in Greece, a fabulous history preceded the true, so that the antiquity of these people extended back in immense cycles. The reign of the gods preceded that of men; this was followed by an age when divine and human beings were mingled, and this again was followed by the distinctively human; but each age shaded into one another so that it is almost impossible to draw the line between them.

Such is the realm which tradition alone opens before us. There is something shadowy and uncertain about it, and we maintain that the traditions of these Oriental countries as to the extreme antiquity of the nations, or as to the early state of society, or the national grandeur in the earliest times, will prove false. It was the ambition of these nations to prove a very ancient existence, and later inventions and improvements were by them reflected back upon the earlier times. There may also be a tendency in our own country to give too much credence to tradition, or to rely too much upon imagination in making up our mind as to the condition of the races in prehistoric times, and especially as to the extreme antiquity of man upon the continent. In reference to the historic races of the continent it is an unreliable evidence. The changes of the population are too rapid, the memory of the savage races too uncertain, and the means of communicating or transmitting tradition too imperfect.

It should be said, too, that there are localities on the American continent where there are no traditions of the prehistoric people. The record which may be found in the fragmentary accounts of the last hundred years is all that can be found, and even then this record comes from the broken and decimated tribes of nations, which have impinged upon one another, and who were not occupying their native seats. The description of native tribes before they were removed from their original habitation can be gathered only from a few border tales, or military reports, or the story of the frontier hunter, and the traditions of the locality have never been gathered. Indeed, there are sections in North America which are so strictly prehistoric that no history comes in contact, either by tradition or otherwise, with the

prehistoric times. Of the six or seven grand divisions of the prehistoric population not the half have ever been visited or explored, so that the traditionary history could be given with any reliability. The portions of the continent bordering on the Atlantic Ocean and the Gulf of Mexico have indeed left to us something of an aboriginal history, and the descriptions given of these native tribes in their original abodes may furnish possible analogies for the more remote prehistoric races, but the regions which were the homes of that mysterious people, the so-called Mound Builders, that, also, occupied by the ancient Pueblos and Cliff Dwellers, and we might say all of the interior of the continent, have been left without a history, even of the later tribes. One great work of the archaeologist is to gather the fragments of this history from such sources as can now be reached, and so at least draw a picture of the country as it existed during the presence of the aborigines. But as to the more ancient period, neither history nor tradition furnish us with any satisfactory knowledge, and our only source is that referred to, namely, that of analogy.

The manner in which the analogy of history can throw light on the prehistoric ages should then engage our attention.

There is one way at least we may say that history illustrates the prehistoric, and that is by explaining the use of the structures and relics which have survived to modern times. By history, however, we mean the history of the aborigines. It is worthy of remark that there was a period in the history of our land when the proper use of these aboriginal structures and relics could be much better understood than at the present time. In the early era of the Discoveries these works in many localities were occupied, and though they were not in all cases erected by the people who dwelt in them; yet their later use serves well to illustrate their earlier, and therefore the history of these times is very valuable. The mode of life of the successive races was so similar, that it was not difficult for the later races to build on almost the same model which prevailed in the preceding ages. The organization of society and government was also so similar that they demanded similar structures, and many of the same implements and weapons were used by the successive races.

The council-houses, temples, burying-places, as well as private houses might differ in the material, and to a degree in the shape, but as the organization of society of nearly all the earlier races continued on the same model, it is not improbable that we may learn the design of the more ancient structure from the known use of the more modern.

For instance, the description given by the early explorers, such as Ferdinand de Soto and his attendants, by Cabeza de Vaca

and Garcilasso de la Vega, will apply only to the native tribes which then occupied the regions bordering on the Gulf of Mexico and the lower Mississippi; but it has been maintained by later travelers and investigators, such as Adair, Bartram and others, that these races were occupying the same works which a preceding race had built. Such was the tradition of the natives themselves, and such also was the impression which the early explorers gained. At times "these ancient tumuli," as Col. C. C. Jones maintains, "were subjected by the later tribes to secondary uses, so that in not a few instances the summits and flanks of large temple-mounds, originally designed for religious objects, such as the worship of the sun, were by the Creeks and Cherokees converted into stockade forts, used as elevations for council lodges and the residences of their chiefs, or devoted to the purposes of sepulture." (See *Antiquities of Southern Indians*, by C. C. Jones, p. 126.) Yet at other times the erection of a rotunda on a mound of "much ancients date than the building itself," or the location of a "chunky-yard" in the midst of an earthwork whose builders were unknown to the natives, might illustrate the original use of these structures as nothing else could. There is, to be sure, a difficulty in thus reasoning, for the natives themselves "are often as ignorant as we are, by what people or for what purpose these artificial hills were raised" (Bartram's *Travels*, pp. 355-356), and the various stories concerning them at the best "amount to no more than mere conjecture, and leave us entirely in the dark;" yet it is certainly fortunate for us that the races which occupied these works and were the survivors of the successive populations which preceded them, have been so well described by the various historians. Civilization does not and cannot give us any clue to the use of these prehistoric structures. It is only by the study of the savage races that we understand the rude stages of society which existed when they were erected, and thus by a system of gradual approach, we come to appreciate and realize something of the condition of the races which then lived. Had we no other criterion to judge the strange and mysterious works which are found on this continent than that furnished by our modern houses and public buildings, we could not understand them, but we have the means furnished by history.

Even the barbaric architecture of other lands is a better aid to the understanding than the civilized. At times we find an advantage in going back to the ancient history of the world, and in the descriptions of the early patriarchal times, or in that given by Homer of the tribal state, or by Cæsar and Tacitus, and other historians of the early nomadic tribes of Europe, we gain some conception of the state of society in this very early

period of American history. But nothing assists us so much as a familiarity with the savage and semi-savage life of the tribes existing in the very localities which we are studying. It is remarkable that the structures of the races which succeeded one another on American soil resembled one another so closely. This is so in the ancient Asiatic history. It is so in America.

As we read of the successive occupations we may perhaps understand the earlier conditions. The customs of one race fitted into one framework will give us the picture for the frame left by another people. We may take the historic picture out from the structure in which we find it and place it in the works of the prehistoric people, and observe that it is to a degree descriptive, and a truthful likeness of both ages. These likenesses of the prehistoric ages we often meet with in early American history. We have only to read some of the descriptions given by the voyagers or explorers to understand the use of many of these works which seemed so mysterious. Even those mounds and massive pyramids and earthworks which seemed so strange in their design may become plain to our minds, and the life thus put into them may speak to us of the days that have passed. Thus it may be, that the different classes of works, the military and religious, the agricultural and village, and even those designed for games, for funerals or other ceremonies, will yet be understood by the study of the customs of the people who survived the builders of these structures. We may, indeed, need to study the history of these tribes much more closely than we have done, yet it is not impossible that when we come to understand the religions of these Indians, we shall also understand the religious structures of their predecessors; when we know their military habits and customs we shall realize something of the military system which ruled in the erection of the military and defense works; when we know more of the agricultural and domestic life, we shall be able to explain the uses of many of the relics and the works; and when we have become acquainted with the social status and the village life of the tribes which history makes known, we shall know more of the many village structures and communistic houses which are still in existence, though so often in ruins and without inhabitants.

Our great work, then, is to study the still surviving races that we may better understand those which have passed away.

II. We turn, then, to the second source of information, and examine the testimony of physical geography.

There are three maps of the country which the archæologist should have before him. One is the historic, the other the prehistoric, and the third the pre-prehistoric or physical map.

The historic represents the tribes of aborigines, as they were located at the times of the discovery up to the Revolution. The prehistoric represents the location of the earthworks and other remains as they are now found, but which probably were left by the races which existed before the discovery. The physical represents the natural face of the country as it existed before man inhabited it.

Now of these maps the first and the third are known, and they are to be studied to give us information about the second. The ethnological map and the geographical combined may throw some light upon the archaeological.

In the maps constructed by the author, the historical and the geographical have been shaded in similar colors, to show the correspondence between the physical geography and the condition of the later races. The archaeological was shaded with the same colors, the character of the works being designated by the colors. For instance, in the ethnological or historical map, the great Algonquin race, a nomadic people, are represented by the green, and this corresponds with the high forest land of the physical atlas. The yellow represents the Mobilian nation, an agricultural race which dwelt in the region of the Gulf States, and this corresponds with the yellow or green of the physical atlas, indicating the rich alluvial soil of those states. The blue represents the great Dacotah race, and the varied colors represent the Mandans, Flatheads, and other tribes west of the Rocky Mountains, while those on the Pacific coast are also shaded into one another.

The archaeological map has been shaded according to the character of the works; the green representing a preponderance of military or defensive structures, and the yellow representing the structures of agricultural people, consisting of isolated mounds and pyramids, and a light shade, which represents the distribution of that complicated system of earthworks and mounds, the preponderating type of which are the sacred and emblematic. The brick color represents the Pueblos of the West, and the red represents the stone ruins of Mexico and Central America.

Now, the correspondence of these three maps is the point for us to consider. Do the works of the prehistoric times show the effects of the soil and climate in their design and general structure, and is there any such correspondence to the ethnical traits of the historic tribes? Is the key to the three series of maps found in the physical geography?

As we read of the character of the tribes situated in the different localities, do we find a correspondence between their status and social condition and their physical surrounding? This may not be as apparent on this continent as on others. The country

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is too continuous for the geographical features to impress themselves upon the races. The mountain ranges run in the wrong directions to mark the zones of climate by any physical barrier. If there is any effect upon the people, the barriers between the nations are not sufficiently distinct to make this perpetual. The nations have not been kept shut in to the effects of these local causes so as to make separate races. The geographical divisions have not made ethnical differences. In Europe, Asia, and Africa the geographical barriers are so marked that they have made racial distinctions which can never be obliterated. There the effects of climate, soil, food, and mode of life are so apparent that now the most natural, and perhaps the most scientific, division of the races is that of Asiatic, European, and African. Whatever we may say about the historic origin of these races, yet as far as the physical characteristics of the people of the eastern hemisphere are concerned, this is the most distinctive and the most natural. But if we adopt the more common classification given by Pritchard and Blumenbach, into Mongolian, Malay, Caucasian, African, and American, we find the correspondence in the colors of these respective races to the physical barriers of the countries which they inhabit. We may not explain it, yet such is the fact. The Mongolians, or the yellow races were the inhabitants of the high table lands of Mongolia and Independent Tartary. The brown races were, on the other hand, the inhabitants of the low plains and islands of the Torrid zone. The white or Caucasian race were originally mountaineers, of Caucasus; but afterward settled in the northern highlands of Asia the forests of Europe, while the negroes, or blacks, were always the inhabitants of the great continent of Africa, where both the effect of climate and soil conspired to produce and perpetuate the physical qualities for which they are distinguished. As to the red or American race, the very fact that this distinction has been recognized, and that the race extends across the two continents, proves in itself that on the western hemisphere there is an exception to the general rule. The racial characteristics here extend through all the geographical barriers, across the various belts of latitude, and we find an homogeneous character in the inhabitants of the entire hemisphere.

According to that classification which designates the American as the red or copper race, the physical geography of the country has produced no ethnical lines. In other respects also, it is apparent that the physical geography has not made any marked ethnical differences. It was the opinion of Dr. S. G. Morton, after a long study of the skulls of the American races, that there was no racial distinction between the inhabitants of this hemisphere. This opinion may not be entirely tenable, and even was held with some

uncertainty by that distinguished ethnologist; for the differences between Peruvians and Mexicans, and between the Aztecs and red Indians, are too manifest; but the idea that the racial peculiarities of skull or skeleton were caused by the geographical surroundings has never to our knowledge been maintained. With the single exception of the Esquimaux, whose pyramidal head and squat form have been assigned to their fish diet and peculiar hyperborean life; no race on *this* continent has been assigned to its locality and there recognized as a creation of its own environment, a human race belonging to an earth-mould.

There is, however, one respect in which we may recognize the effects of the physical surroundings, and that is in the state of society. There is, indeed, a correspondence in this respect between the population and the physical geography. This was so in the condition of the later aboriginal races, and we may suppose it was also so with the earlier prehistoric races. There is even now with the surviving races more or less of a correlation between their mode of life and the country which they inhabit, and the history of the tribes which have been removed from their original seats indicates the same thing. The works and remains, also, of the preceding populations indicate this same correspondence.

For instance, in the mountain region of the Cumberland, in the hill country of the upper Ohio, in Western Virginia, Pennsylvania, and New York, we find a class of works which have been generally classified by the name of military or defensive. A few works of the same kind have been found throughout New England, along the banks of Lake Erie, in various parts of Michigan, and, in fact, wherever there are forests covering the mountains or lining the rivers and the lakes. It would seem, then, that this kind of structure was peculiar to the hills and the forests of the East. The mode of life in these regions was military. It was a necessity of their very situation. Here was the effect of nature upon the state of society which was inevitable. These works were military and defensive, as from the nature of their surroundings they must be. The forests gave too much opportunity for treachery to avoid it. Human nature, when dwelling in such circumstances, would develop in this way. It made no difference what tribe dwelt there, there was a necessity for military habits. We can picture to ourselves exactly the condition of society. Whether the same tribes inhabited these regions, or whether they were different, their mode of life was dictated by circumstances. There were no means by which the people should overrule the force of nature and gain control of her elements. It was one of the peculiarities of prehistoric society that it was conformed altogether to nature. Civilization alone overrides the difficulties and makes the forces of nature

obedient to her wants; but the prehistoric races succumbed to circumstances, and were conformed in their condition to their environment.

We call these military structures comparatively modern, but we do not know how long they continued. If there were those who led a different life, they were probably located in the valleys or on the borders of the streams, just where we find a few agricultural works. But the vast majority of works, whether very ancient or more modern, are of the same class—military and defensive. Over three hundred of these military structures are found in the single State of New York; and scattered over the mountains of Virginia, and Eastern Tennessee and Kentucky, and everywhere where the hunting life and the warlike and predatory state would be most likely to prevail, there these military and defensive structures are found.

Just as the military or warlike tribes of the historical Indians have been identified with the forests and the mountains, so these military structures of the prehistoric races are found in the same localities.

The Iroquois, the Wyandots, and the Eries were a warlike people. The Cherokees were also warriors, and may be regarded as the mountain tribes of the East, while the Delawares and some of the tribes of the Algonquins, inhabiting New England and the northeastern States, led a mingled life, partly agricultural and partly hunting. Thus we have in these localities at least, a correspondence between the state of the population and the physical surroundings, and we need, therefore, to shade the three maps alike. It is so elsewhere, also.

It has been intimated already that there were several grand divisions of the prehistoric population on this continent, but we shall find that this division is according to the social status rather than any ethnic traits.

3 The ancient populations of the Atlantic coast have left one class of structures behind them, the Mound Builders of the Mississippi Valley another, the Pueblos of Arizona and New Mexico another, the uncivilized races of the Pacific coast another, and the civilized races of Mexico still another. Whether these works were modified, both in their material and in their shape and character, by the physical features of the separate regions or not, the differences in the works are manifest. Each class of ancient works suggests a mode of life different from the other, and the great work of the archæologist is to trace the correlation between this mode of life and the geography of the country. To one who is familiar with the laws which govern human population, and who has observed the effect of the physical upon human nature, this is not difficult. But as an evidence of the prehis-

toric status the subject needs to be studied more attentively. In the grand divisions of the globe, the ethnic divisions follow these physical barriers, but the minor divisions are more difficult to trace, but these may be seen in the various portions of this continent very distinctly.

We in America need only to look over the map and learn the general physical characteristics of each section if we would know what the state of society was in the prehistoric ages. If the hunter life prevailed in the forests, the nomadic life on the prairies, the agricultural on the rich plains and in the alluvial bottom lands of the Gulf States, if a high state of civilization existed among the rich plains and valleys of Mexico, and the Pueblos or rude village life prevailed in the interior of Arizona and New Mexico, it is probable that these were the conditions of society in the prehistoric period. Not that society develops altogether according to its environment, for there are nations that have conquered even the forces of nature; but among the primitive people we must acknowledge the supremacy of the physical causes in giving shape to their state and condition.

Whether the tribes naturally were modified and grew into their earth-mould, or according to their own elective affinities they made choice of localities to suit their ethnic traits, there is certainly a correspondence. Civilized races may have come into this continent and found lodgment in the rich valleys of Central America; the wild tribes from Mongolia and the high plains of Eastern Asia may have wandered until they found the hunting grounds to suit them; the nomads also may have sought the open prairie on the same principle that the northern Hyperborean of the arctic region sought the latitude which he was used to as a habitation; but the geography of our country is dotted with these works of the prehistoric races, which have a wonderful correspondence with their surroundings.

There are, to be sure, according to this theory, some things difficult to account for. In the first place, the later races discovered in those sections were very different from the earlier. There are certainly ethnic traits witnessed in these regions crowding out and overwhelming those which were naturally developed. Different nations having radically different peculiarities have been run into the same environment and may have produced very different states of society.

The warlike hunter Algonquin came upon the peaceful Mound Builder and displaced him. The village life of the Ohio valley disappeared before the incursions of those northern barbarians, just as the civilization of Rome went out under the incursions of the hordes of Goths and Vandals. The Pueblos of Arizona and Utah and Colorado are also occupied by a new race, and the wild

Comanche, the Ute and Apache roam amid the ruins of a higher civilization than they ever knew. Yet, as a general thing, we shall find that this correspondence proves true. Especially if we look away from the later races to the earlier, do we see the effect of natural surroundings in the conditions of the people. The prehistoric and ancient, furnish a picture which corresponds with the scenery far more than the aboriginal or historic. With them the adaptation seemed to be complete. We have only to people the land with these races, and then draw our inferences from the character of the country as to the mode of life which prevailed, to have a complete picture of the prehistoric period.

III. The third source of information is the Archæological.

We have spoken of the different localities, some of them historic and some strictly prehistoric with their relics and associations.

We have also referred to the correspondence between the physical surroundings and the prehistoric condition of these aborigines. But throughout the reasoning, it has been apparent that our main reliance must be after all the Archæological Relics or Remains.

These, we are then to consider as our main source of information.

But they are silent. They give no testimony as to the life, which once existed; no history of the races which have departed. They are lonely and deserted, not even a lingering member of the numerous people which once crowded these mysterious structures is left to tell the tale of the past.

We are now obliged to study man through his works, even as we study the great Creator through His grander works. The evidence of design is that which we rely upon in both cases. Like the watch on the heath we study the mechanism and learn its purpose, and then judge something of the maker. It may be a blind method, but the best we have in the circumstances.

The state of prehistoric society may possibly be determined by the examination of cabinets. There are relics there, which are useful. They show to us the arts of the prehistoric people. They point out to us the culture which they had reached. Classified according to our standard they reveal the materials which were at their disposal. They show the mineralogy of the country and that the early people were familiar with it. They show that each tribe employed the material of his own locality for their weapons and implements.

They reveal some small degree of commerce, and the interchange of metals and other materials.

They exhibit the habits of the people, whether agricultural or nomadic or hunting or fishing. They reveal the warlike appli-

ances, also the peaceful arts, and at the same time they make known the advancement of the races.

The very "ages" associated with these relics are suggestive, and the recognition of the bronze, or the copper or the rude stone or polished stone implements will bring a picture of society before the mind.

These relics, as they have been associated with the states of society which history describes, are indeed evidences. They present a picture to the imagination and they bring before us the scenes which have been depicted elsewhere. One stage of society after another runs before us like a panorama.

If we are not familiar with American aboriginal history, if we have read no border tales, and none of Cooper's novels, if we never saw an Indian, and never read about the early tribes in England, or the Germanic tribes in Europe, if we have only read our Bibles, and had some insight into the primitive patriarchial times and the days when Cain dressed himself in skins and went out and built a city, yet these specimens are instructive.

The more we read and know of the rude tribes, and follow the various travellers all over the vast unknown regions of every continent, the more we make ourselves familiar with the different stages of society, whether in history or in contemporaneous geography, and especially as we study into the philosophy of history, and the rise of civilization, the more valuable shall we see these relics to be.

The collection of relics may not seem to be important, or a single specimen appear to be of any particular value, but the data of the science are thus obtained and a single relic may give a clue which shall lead to wonderful discoveries or reveal a whole gallery of prehistoric pictures.

The author was at one time examining one of the Fire-beds on the Ohio river. An old settler and practical observer was with him. We were discussing the probable origin of these shell-heaps and accumulated fragments. Everything favored the idea that they were natural deposits. The situation on the bank of the river, the conformation of the deposit to the surface of the bottom land, the situation at the bend of the river, the traces of frequent floods over the very spot, and the character of the debris all led to the conclusion that it was only a deposit from the river.

We were conversing; the old settler and practical collector giving arguments in favor of the human origin, the author pointing out the natural causes, until the discussion had almost ended with the exhaustion of patience, when suddenly the writer looked into his own hands, where he was holding what he had taken out of the banks, and exclaimed; "I give it all up; you are right; there is the evidence!" and he held up before the other

the fragmentary broken relics of a rude stone hatchet. He had recognized among the dirt, the groove of the handle, and the truth flashed on his mind at once that it was human in its origin.

His scepticism went down before a single specimen. It was a rude fragmentary relic, but it revealed the whole thing to him.

So there are hints given in a silent way by these relics, which shall be like the falling of the apple on the head of a Newton, or the burning of a piece of sulphur to Goodyear, or the last burning of the household furniture to Pallisey, the potter.

The observation which has been trained in the school of experience, sometimes becomes an intuition, and at last siezes the clue and goes on to great discoveries.

The relics which give their testimony may be those of the war-like or of the agricultural or of the village inhabitants; condition may be of wood or stone or copper; they may be weapons or utensils, or implements, or articles of art or apparel, they may be ornaments, or the mere tokens of the games of pleasure, they may contain the more serious and significant religious emblems and embrace idols and images, or the totems and tribal emblems; or possibly inscriptions and symbols, which give traces of the customs, or astronomical views, and chronology of the worshippers. But none of these are without importance and every one must be studied long and close, for the key to the door of these prehistoric mysteries is among them, and no one knows which will unlock the strange secret to our vision. A single bullet found in a mound in Kentucky, determined the age of a class of earthworks which had been studied with great interest, while a sword hilt has been suggestive of the early explorers' encampments.

The antiquity of the races, the different orders of society, the stages of human development, the ethnic affinities, and the whole subject of the prehistoric condition must be learned from these rude relics as the source of information, and as confirmatory of other evidences.

2. There is a second class of archæological evidences on which we rely.

The remains as well as the relics give us testimony upon the prehistoric condition.

The remains and earthworks of this country are divided into several classes, according to their uses or their character. No general classification has ever been given, but thus far they are only enumerated and then described. If, however, we consider the materials as a basis, we may be able to give some order in the classification.

It is proper to observe that there are traces of a numerous prehistoric population scattered over nearly every part of the broad continent. No one who has not made a point of observing,

would understand how numerous these vestiges are, or understand their design or purpose; yet they are here to present their evidence, to invite our study, and we ourselves are at fault if by comparing and analyzing and attending to their testimony we do not understand the tale.

Let any one go forth into the fields and the meadows, into the hills and valleys, and search for these records of the past, and he cannot fail to trace out an alphabet more striking than the hieroglyphics of Egypt, or the inscription upon the buried palaces of the East. These works are replete with a varied story, every where the decaying skeletons and the silent skulls remind us mournfully of the death that has swept over the land; but the remains of fires, the debris of camps, as well as the running stream and sparkling spring from which they drank, all remind us how recently the living have passed away.

As we go through the silent earthworks, and see all the preparations they made, the walls and ditches for defense, the enclosures they erected for worship, and the monuments or mounds they erected for tombs, we are astonished at the great variety, and the wonderful significance.

If there are modes of life which we do not understand, and structures which are still mysterious in their design, yet they are very expressive of the strange unknown life, of the mysterious religion, the wild aboriginal state. It may not compare with our later civilized condition and modern ideas, for they are only expressive of another condition than that to which we are accustomed.

But the picture of the prehistoric condition cannot be excelled.

Let any one visit one of the renowned defenses situated so beautifully on the lofty hill top, and commanding the distant view of stream and valley, of hill and forest, and then look about him and behold the wonderful adaptation for defense and protection, and he will appreciate what were the dangers from the secret foe, and how the war-whoop must have startled the peaceful inmates.

Let him visit again the quiet village inclosure, and see the surrounding wall, and trace the place of palisades, or tread the path to the unfailing stream, and walk over the happy hunting ground and the delightful valleys, and he has a picture of peace which nothing else can give.

Let him then enter the corn fields or the garden beds, or surmount the elevated platform, or enter the ancient courts and courtyards of the agricultural people, and he again has a view of another state of life, which he did not know. Again, let him enter one of the sacred enclosures and look about him and see the altars and the temple platforms, and all the complicated

structures, wherever the social fire were lit and the victims of sacrifice were offered, and even if he knows not the worship that then prevailed, it is not difficult to imagine something of the religious customs of the people.

The grand pageant of the assembled multitudes passes before him as they gather at their annual feasts, or at their religious ceremonies, or their great burials, or for their war expeditions. In imagination he sees in one place the merry-making and the dance, he hears the music and the laughter; but at another he looks upon the smoke and the slaughter and the many mysterious rites. Here he beholds the "very great burning," the solemn mourning, the sacred burial; there he sees the plumed warriors, armed with their stone axes and flint spears and maces, either in fleets of canoes, navigating the waters, or in long lines traversing the forests. Everywhere the scene is suggestive of a life which has passed away. Whether one stands on the lofty pyramids of Mexico, which once reeled with the gore of human victims taken in battle and slaughtered as sacrifice, or among the extensive dwellings of the Pueblos, where such multitudes gathered for defense or for residence, or among the sacred enclosures of the Mound Builders, where a still stranger people once lived and toiled and worshipped—yet each structure is suggestive of a life which once prevailed, but which has passed away, and of the prehistoric condition of this continent.

ONE of the greatest archæological puzzles in our country is the large flaked flints, usually called leaf-shaped implements. They are from 4 to 9 inches in length, 3 to 5 wide, and about half an inch thick, round at the base, and very obtusely pointed at the opposite extremity, the apex being slightly to one side. They show no signs of use whatever, and are found in masses from a few to many hundreds. Mr. Thomas Rhodes, of Akron, Ohio, has lately discovered a *cache* of these objects about three miles west of that town, under an old tamarack stump, about two feet below the surface, in peat or muck. There were 197 in the nest. The largest is $8\frac{1}{2}$ inches long by $3\frac{1}{2}$ wide; the smallest is about $2\frac{1}{2}$ inches long.

EXCAVATIONS.—The ancient Sipuntum, mentioned by Strabo and Livy, which was swallowed by an earthquake, has, as already announced, been discovered near Mont Gargano, in Italy. A magnificent temple of Diana, ornamented by a portico nearly one hundred feet broad, and an immense necropolis, have been unearthed. The excavations are being made under the direction of the Italian government.



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